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Hawaii

2030

25th ANNIVERSARY

The Church of the Crossroads





CHURCH
of the
CROSS
ROADS

25th ANNIVERSARY
1923 - 1948

REVEREND CHARLES C. HOSKINSON,
MINISTER
HONOLULU, HAWAII



Purpose Of The Church

"This church," Dr. Edward Scribner Ames once wrote of his own parish, "seeks to make religion as intelligent as science, as appealing as art, as vital as the day's work, as intimate as home, and as inspiring as love." Throughout the twenty-five years of its life the Church of the Crossroads has aspired to be the embodiment of that ideal.

Religion is understood here as the fulfillment of life in persons and in society. The church's first minister once said, "Our religious faith and worship, under this point of view, must lead to communion with God and experiences of His grace and power, to the consecration of family life, the dedication of one's vocation, and the improvement of communal life in the direction of justice, co-operation, and the increasing realization of more satisfying person-to-person relationships." Before coming to this church the present minister wrote to its members to express "the belief that religion is life: all of life; that the gospel is both temporal and eternal, turning the light of the ages upon the dark corners of every hour; and that people are of central importance."

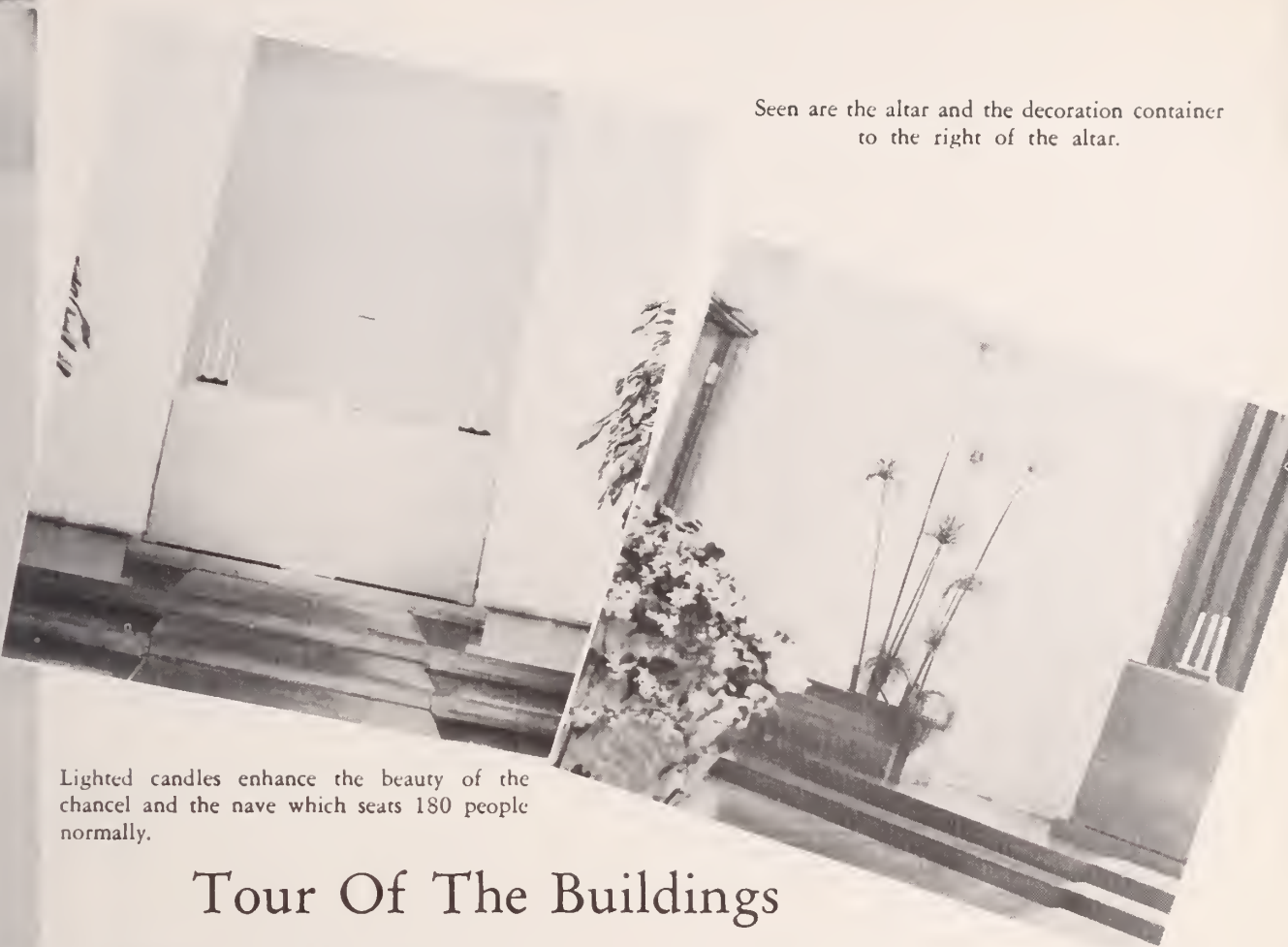
The church is understood here as a free association of persons who are united by their common Christian purpose. Keeping open the doors of its mind and its heart to all who seek to know and to do the will of God, this church has welcomed into its fellowship persons who have come from a great variety of racial, religious, and cultural backgrounds. Their many currents of faith and tributaries of thought have flowed together into the main stream of the church's life, and the secret of its strength is to be found in that diversity.

While this church has always been wary of the dangers of finality, it has recognized the need both to declare its purpose and to affiliate itself with other churches of the same spirit. Not desiring to make a creed the test of admission, the members organized in 1923 on the basis of a simple covenant which included the statement, "We, therefore, covenant together to uphold this church of Christ for worship, for mutual helpfulness, and for more effective service to our fellow men." When that was rewritten in 1934, its spirit was not changed and the constitution still provides that "membership shall be open to all persons of Christian faith and character who desire Christian fellowship and assent to the covenant." From its beginning this church has been a member of the Congregational Christian Churches, whose own liberal spirit has been historically expressed in the words of their early covenant "to walk together in the ways of the Lord, made known or to be made known to us."

The remaining pages of this booklet briefly sketch the ways in which this church has sought to achieve its goal. However the means and the program have changed from time to time, the end has remained the same: the fulfillment of life by free men in a free church in a free society. Today, as on the day when our chapel was dedicated, we continue to offer this prayer:

"God, make the door of this house we have raised to thee wide enough to receive all who need human love and fellowship and a heavenly Father's care; and narrow enough to shut out all envy, pride, and hate. Make its threshold smooth enough to be no stumbling block to children, weakness, or straying feet; but rugged and strong enough to turn back the tempter's power. God, make the doorway of this house the gateway to the Eternal Kingdom."





Seen are the altar and the decoration container to the right of the altar.

Lighted candles enhance the beauty of the chancel and the nave which seats 180 people normally.

Tour Of The Buildings

Hawaiian plant motifs and woods—

Beginning at the entrance to the church courtyard. The ape planted on both sides of the entrance walkway has always stood for hospitality in the Hawaiian tradition. The two wide-spreading monkey-pod trees emphasize the beautiful garden setting of the church buildings.

The entrance doors of the chapel are of monkey-pod. The hala tree patterns were cast in artificial stone by Mr. Valdastrì in Honolulu. The banana leaf and stalk pattern is used on the exterior of the church, especially on the tower. (See an example above the side entrances to the lanai.) The ape leaf is the other plant form used—on the Activities building.

Floor—

The aisles are covered with one-half inch thick Masonite inter-locking blocks. The coloring was done by the local Glidden Company by a special process developed here. These color tones suggest the mosaic floors frequently employed in the early churches.

Windows—

The glass is a ripple, opaque type mounted in a special manner to let in the maximum of light and air (without draughts) and to keep out rain. These windows also improve the acoustical properties of the building.

Chairs—

Cathedral chairs manufactured in Grand Rapids, Michigan, of white oak were chosen for their comfort and coolness. Also because it was felt that their open design fitted into the type of the interior better than pews.

Capacity—

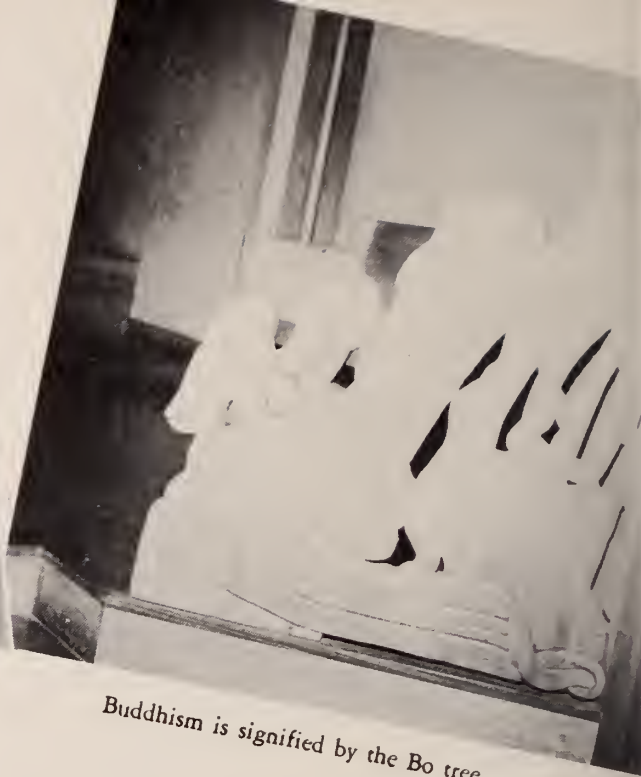
The church will seat 180 in the nave. The transepts will accommodate fifty or more others. Additional chairs at the ends of the rows and additional rows make possible the seating of at least 350.

Lighting—

Extraordinary pains were taken to make the artificial and natural lighting as distinctive and beautiful as possible. The horizontal, candle-like upper lights on the two beams and on the lanai



Hinduism is signified by the pure white lotus flower.



Buddhism is signified by the Bo tree.

are tubes with a filament, a development from Sweden. The skylight over the altar is for the purpose of bringing this central symbol into prominence as the focal point. All of the lights are under dimmer control—so that the lighting intensity can be varied at will. Various color combinations can also be used at night over the altar.

Chancel—

The wood used in the chancel is luan or Philippine mahogany. The carvings were designed and executed by Mrs. Marguerite Blasingame, a Honolulu artist. They represent, from left to right, four great religious traditions: ZOROASTRIANISM, the ancient noble religion of Persia (symbols, the male head and the flame aureole); JUDAISM, (symbols, the female head and praying hands); BUDDHISM, (symbol, the bo tree under which Gotama received his enlightenment); HINDUISM, (symbol, the lotus). The human hand is the motif used in all the carvings on account of the significance of the hand in the development of man. The cross and chandelabra were executed by Mr. A. Eriksson, crafts teacher at McKinley high school, after the design of the architect. The chandelabra represent supplicating hands.

Right Transcept—

Passing into the right transcept—is the Music Room, designed particularly for music appreciation. There is a good collection of sacred and other classical recordings. The room also provides space for the choir at the time of worship services. It is used at other times for discussion groups and classes. The piano in this room is a beautiful Knabe grand. The amplifier unit for the Music Tower is housed in one of the cabinets.

The Music Tower—

The four large speaker units in the Tower and the control equipment were a gift of Mr. and Mrs. Benjamin Marx in memory of Mrs. Marx's mother. This arrangement has been a great inspiration to our worshipping congregations and on many other occasions such as moonlight concerts. Recordings are used.

Choir Vesting Room—

Enter through the Music Room. The dimmer controls are located in one of the cabinets. Robe closets and storage cabinets for music.

Left Transcept—

This is the Library. Also used for classes and discussion groups. Note the Koa wood from Kona, Hawaii, used in the three tables. The sliding steel and glass door suggest Hawaiian geometric designs. An excellent list of current periodicals of religious, social and educational value, are available here. Also a good collection of books for reference and loan.

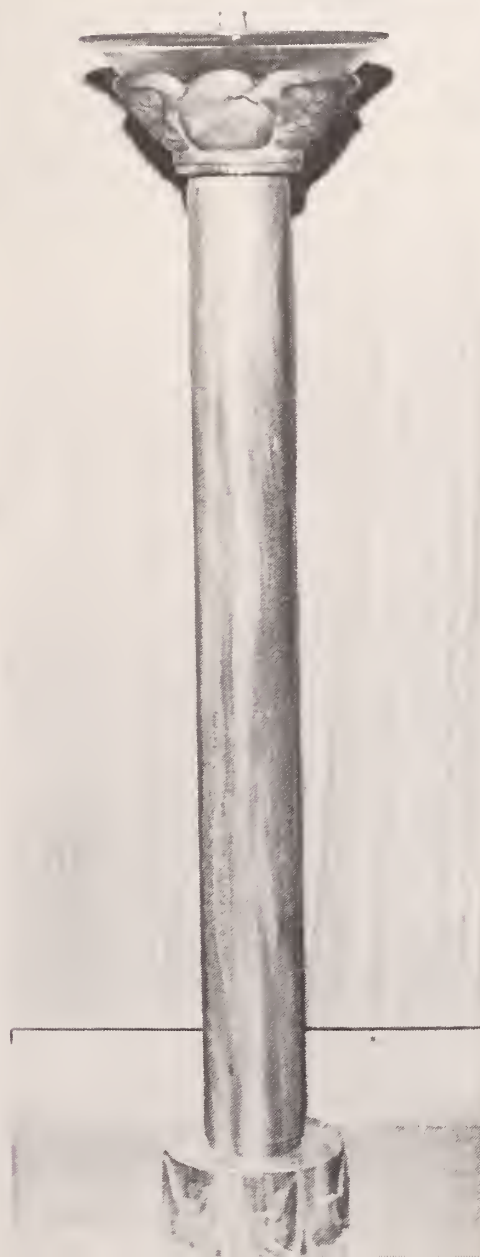


Zoroastrianism is signified by the male face and the flame aureole.

Judaism is signified by multiple praying hands and the female face.

The Everett Robinson memorial Font is located in the front of the lectern.

In 1942, a memorial baptismal font was dedicated. Funds for it were a posthumous gift from one of our affiliate members, an exchange student from Los Angeles, Everett Robinson. A slender round column of monkey-pod, beautifully polished in the natural grain, supports the figure of a dove curved and hollowed out to hold a crystal bowl. The water is clearly seen from all sides. Unpretentious, this is nevertheless one of the loveliest details of the chapel furnishings. The pedestal was carved by the Swiss wood-carver, Mr. Fritz Abplanalp, who is now a resident in Honolulu.



The Crypt

Very ancient is the tradition of the churchyard where within the shadows of the parish church lie buried the mortal remains of its members. Sometimes provision has been made for burial within the church buildings themselves. Thus the memory of the beloved departed is associated with hopes of the Christian faith.

With the growing use of cremation this church has provided the crypt for the dignified and loving care of the ashes of its dead.

The crypt is constructed of red wood and koa in natural colors. Names and dates will be carved in uniform style.

The pierced koa wood carving designed by Marguerite Blasingame Charles uses many symbols traditional in the Christian Church:

The circle—symbol of eternity.

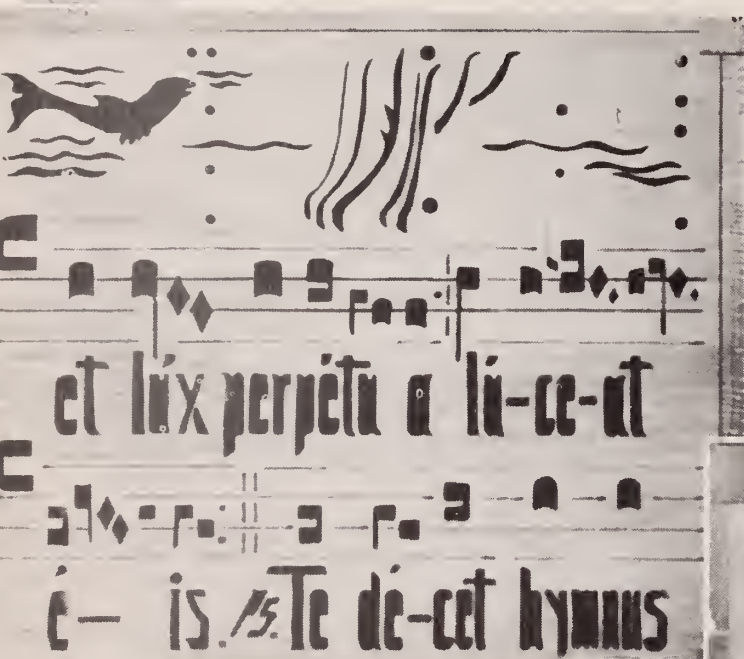
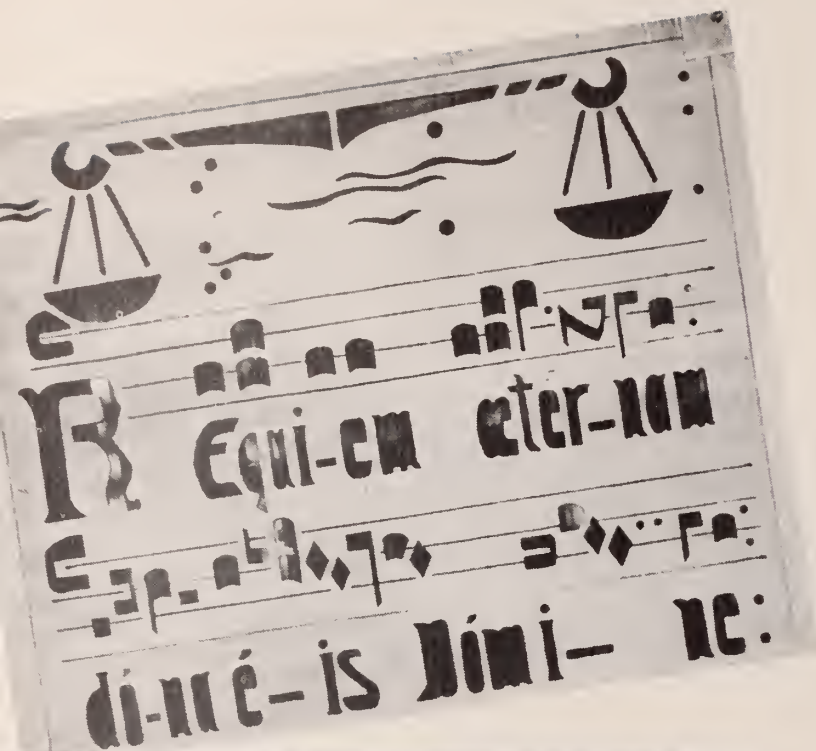
The cross with the Greek letter 'rho' representing the divinity of Christ.

The Alpha and Omega (Α Ω) —Greek letters—the most exclusively Christian of all symbols of divinity and eternity.

The fish—commonly used in early Christian symbolism to represent a Christian.

Seaweed—symbol for immortality.

Scales—signifying that the soul is weighed after death.



"The Requiem" hymn is perhaps the most beautiful tribute made to death. In the ancient church, the Gregorian music, with its stately melody without harmonization, was used from the 7th century. The Latin words and musical notation are from an ancient manuscript. Translated the words mean:

Eternal rest grant unto them, O Lord
And let perpetual light shine upon them
A hymn befits Thee, O God, in Zion
And a vow will be made to Thee in
Jerusalem.





T Equi-em eter-nam
 di-ne-is Dimi-ne:



et lux perpetua li-ce-at
 e-is. Te de-cet hymnus



Mé-us in Si-on et tibi reddetur
 vótum in Je-rúsalem:



Loggia looking towards the chapel.



Church Office—

The first room, with the counter, is the church office which is open daily, 8:00 a.m. to 4:00 p.m.

Office—

The second room—committee room and storeroom for office supplies.

The Home Room and Kitchenette—

This is used for teas, receptions, classes, discussion groups, etc. The walls are covered with Lauhala. The wood trim is ohia, a very hard native wood. The furniture is rattan from the Philippines. The painting is by Mr. A. S. MacLeod who made this charming gift to the church.

Assembly and Social Hall, and Kitchen—

The Assembly and Social Hall combined as one room seat about 200 people. One hundred twenty can be seated at a meal.

Club and Class Rooms—

The sliding doors and rolling partitions make it possible for three groups or more to meet simultaneously. Sunday Christian Education groups meet at 9:00 a.m. for a two hour program, while the smaller children meet at 10:30 a.m. Several classes meet during the week-days for suppers and programs. A vacation school also meets here each summer for four weeks.

Craft Shop—

Although equipped with metal tools, work-benches, and lockers, this is used now as a classroom.

The Classroom—

Also used for arts and crafts, discussion groups, clubs, smaller socials, etc. Note the World Fellowship Museum—a collection of articles from many countries.

Loggia—

The covered passageway from building to building frames in the courtyard and completes the architectural unity of the group of buildings, as well as provides shelter during inclement weather.



The activities building.



The classroom-crafts building with the wood and metal crafts shop.



The administration building, with the church office, "Home Room" and the kitchenette.



Church families enjoy the Christmas Party.



In the same spirit, the young people are seen caroling.

Activities

"The church is divine," writes Dr. Albert W. Palmer, "when it is doing divine things." Neither a story of past achievement nor a statement of high purpose can be accepted as a substitute for the continuing effort to translate their meaning in the life of our own day. Because religion is recognized here as a way of living and the church is seen as an instrument of that purpose, the organized activities of our present program are carried on, neither because of a desire for activity nor because of sentimental attachment to some organization, but because they cultivate and express the faith by which we are united.

Worship is central. Each Sunday morning the choir and the minister, a lay reader and the congregation seek together that experience of the Eternal which will make real the relevance of the gospel to every man and to every area of life. That the pulpit is free and liberal both minister and people assume, and from time to time the importance of some problem results in an extended series of sermons devoted to its study ("Religion and Education" in 1947, "The Meaning of Authority" in 1948 are examples). On the first Sunday of each month the memorial of the Lord's Supper is observed, and it is a further evidence of the broadly inclusive spirit which characterizes this church that no test of creed or affiliation is asked of those who participate. The church seeks to make religion "as appealing as art," and at festival seasons such as Christmas and Easter special services are designed to present the Christian message with persuasive power. Couples who are married in this church are impressed in conference with the minister and by attending Sunday services with the sacramental nature of the wedding ceremony. Children of the church school and the preschool and young people of the fellowship groups come to the chapel on regular and frequent occasions for worship suited to their various levels of growth. So care is exercised to introduce all who engage in any activity of this church, not only to information about religion, but to a knowledge of faith and worship as an inward experience.

Individuals are encouraged to engage in a variety of small group meetings for discussion, for fellowship, and for service. The Pilgrim Fellowship for high school students and the Plymouth Fellowship for college students meet on Sunday evenings. The Round Table, composed chiefly of married couples, the Young Adult Fellowship, and the Men's Club meet once or twice a month



A church wedding.



The children's chapel.



Children with busy hands.



Children with eager ears.



The children's choir.
Children's hour in the chapel
The High School discussion group.



according to their own plans. In the summer months all of these are invited to participate in the Sunday afternoon sessions known as the Outdoor Fellowship.

Forum meetings—sometimes at Sunday luncheon, sometimes on week-day evenings—are arranged to discuss topics of special interest. The Pastoral Council (now Deacons and Deaconesses) in 1947 conducted one such series on the Christian faith as it is taught in the Episcopal, Christian Science, Latter Day Saints, and Congregational churches. The Young Adults early in 1948 conducted two very popular discussion series on communism and on universal military training. The preschool and the church school have conducted many sessions particularly for parents to discuss the problems of child and family life.

All educational work with children and young people is the responsibility of the Board of Education. In the church school on Sunday mornings it carries on a program of religious education for children from the age of three up to high school, with worship, instruction, and

activities designed to develop in the children that same liberal view of religion which the church will invite them to share as adults. Reference has already been made to the fellowship groups of high school and college students. The preschool for children four and five years of age is conducted five days each week throughout the public school year. Each summer a playschool is planned, not only for its value to the children, but as an important aid to parents in a more effective understanding of their growing children. Two new staff members begin work in this department of the church in September, 1948: Mrs. Eva Maxwell, with an B.D. from Union Theological Seminary, becomes our director of religious education; Miss Virginia Lavell, with an M.A. from the University of Chicago, is to be the director of our preschool.

The Board of Public Relations is responsible for the Crossroads News Service, which is issued in mimeographed form each month. The laborious task of writing, publishing, and mailing this paper to the members and friends of the church here and abroad is accomplished entirely by a staff of lay workers who volunteer their services.

Although this church has a budget of amazing proportions for its comparatively small membership, it has not been satisfied with the percentage of its income which has been devoted to work beyond its own parish. The Board of World Service has been created to guide the development of greater participation in the work of our wider fellowship. In its budget for 1948 the church included allocations for world service so that this work would not be dependent upon special or designated contributions, and it added the American Board mission in Micronesia as a project to whose support it would be committed. Already the Board has taken its task seriously. First it secured for world service in 1948 an increase of almost fifty per cent over the amount budgeted in January. Then five of the Board's six members went to Maui in June to present a dramatic study of stewardship to the annual meeting of the Hawaiian Evangelical Association. Having given several of its members to the ministry and other forms of Christian service and having released its first minister to the national staff of our denomination, this church has long felt its close relationship to the church universal. It is a further evidence of maturity that the church is now making provision for an increasing interest in world service as a part of its program.



Mrs. Maxwell confers with a teacher



Story time with Miss Lavell



Retrospect



The Rev. Galen R. Weaver
Minister 1923-1946

The children of immigrants have problems of their own. They are between two worlds: no sentiment like that of their parents binds them to the language and ways of the old world, but no assurance of belonging makes them feel entirely at home in the new. Lost between the two, they may reject what they regard as the conservatism of their parents, and at the same time they may resent the barriers which prevent their full assimilation in the new community. Such a generation can remain lost unless they discover their own needs or someone else provides the answer to their unconscious longings.

In the years immediately following the close of World War I the Hawaiian Board of Missions knew that it was facing such a problem, for many young people were turning from the churches of their foreign-born parents. Those churches were marked by characteristics of race, language, theology, or cultural patterns with which the young people did not feel at home. When from Y. M. C. A. conferences and other meetings of young people there came more and more requests for religious opportunities in English, exploratory discussions were held which led to the decision to establish a "new church in Honolulu designed to include English-speaking young people of all races." Services were begun in September, 1922, and continued for several months under the leadership first of the Rev. J. L. Hopwood and later of the Rev. Norman C. Schenck. By May, 1923, the new church was ready for organization, it adopted the name suggested by the Rev. Frank S. Scudder, and later that year the Oahu Evangelical Association recognized the Church of the Crossroads.

The Mission Memorial auditorium on South King Street was the center of activities during the first twelve years of the church's existence. The constituency was almost wholly composed of students—many of whom came from Mid-Pacific Institute—and the program at first involved chiefly a Sunday morning service of worship. Within three years this had been expanded to include a Sunday evening discussion and fellowship group, a small church school, and a chorus choir under the direction of Mr. William J. Geiger. In 1930 a part of the present site on University Avenue was acquired, in 1933 a pavilion was erected, and on December 15, 1935, the chapel, the activities building, and the office building were dedicated. Two years later a small classroom building was added, and the loggias were erected to join the four buildings. In 1942 another building was erected by the Office of Civilian Defense, and this has since become the property of the church. To relieve the critical need for additional space a temporary army building was secured in 1946 to be used until a more adequate structure becomes available.

To say that an institution is the lengthened shadow of one man is particularly appropriate in recording the story of this church. Mr. Galen R. Weaver, who had become a religious work secretary at the Central Y. M. C. A. of Honolulu in 1922, was secured as its first pastor, he was ordained by the Oahu Association on May 27, 1923, and he continued as the pastor until the summer of 1946. During those twenty-three years the Church of the Crossroads was marked by the spirit of Mr. Weaver. As the Appraisal Committee of 1945 observed, "More than most protestant churches, Crossroads expresses in almost every department the interests, special skills, and imagination of its pastor." His activity in numerous welfare and other organizations in the community and the territory was equally important in identifying the church as a center of liberal religion with a social-ethical ideal. This in large measure accounts for the Appraisal Committee's further statement, "Down through the years the Church of the Crossroads has achieved a community-wide reputation for its inter-racial constituency, its free and liberal pulpit, its experimental temper, and its appeal to educated young people."

Reviewing the work of the church in 1943, Mr. Weaver wrote, "Impressive feature of the Church of the Crossroads to the visitor from the mainland or the Orient has always been the complete absence of discrimination based on race in the social life and activities. This has been so genuine that friendships and cooperation proceed without the consciousness of racial differences. So real are the likenesses in thinking, in sentiments, in Christian earnestness that there is no occasion for noting differences, except as between individuals. Ability, loyalty, sincerity have no relationship to racial origins. Japanese, Caucasians, Chinese, and others—nearly all of American citizenship—work, think, worship, eat and enjoy social fellowship together with pleasure. The utter naturalness of all this is what strikes the newcomer as rare and refreshing."

The experimental temper of the church has been apparent, not only in the organization and program, but in the several studies which have been made from time to time to evaluate, re-orient, and revise the work of the church in the light of new experience. In 1926 the Rev. Norman C. Schenck led the first review, in 1940 Miss Nelle Ansley led another, and in 1945 the Rev. Frank Dorey conducted the most recent appraisal. That even these studies were functional in purpose is indicated by the fact that each of them was followed by important re-adjustments in the activities and structure of the church. Such things have been seen in the perspective of the church's guiding purpose, and "no program, once it has fulfilled the need for which it was originally planned, is considered too sacred to lay aside."

Throughout its history the church has recognized the central importance of worship. Mr. Weaver, encouraged by the wise counsel of Dr. G. A. Johnston Ross before his death in 1937, evolved a philosophy of worship on the basis of which he experimented with a variety of forms. Most interesting of these was the plan inaugurated in November, 1942, to provide a service of meditation with a somewhat liturgical tone followed by a service of preaching. This procedure was continued with occasional alterations for some four years. The Appraisal Committee of 1945 had suggested that the experiment should be evaluated, and on the basis of discussions by the Pastoral Council it was decided to resume the use of a unified order of worship. This was done early in 1947, and the increased attendance since that time would seem to indicate the greater popularity of this type of service.

Although some work with children was attempted in the early years of the church, this became a major emphasis in 1936 after the new buildings had been occupied. After two years with part-time directors of religious education, the church secured Miss Frances E. Bailey to head this work in 1938. Under her leadership the Sunday morning program was developed, and the daily preschool was begun in 1940 to meet emergency needs for such service. In 1941 she was succeeded by Miss Alice E. Cary, but it would be an understatement to say that Miss Cary was the director of religious education.

Born of missionary parents and for many years a resident of Japan, she was eminently equipped for a wide and invaluable service to the entire community during the trying years of war. When she left in 1945, Miss Carol Rose came to spend three years with the church. Although Miss Rose gave generously of herself to the Honolulu Council of Churches and other community agencies, her primary contribution was made in our church school which naturally bears her stamp now more than that of her predecessors. Indicative of the growth of this work are the changes which have taken place in the position of director of religious education. Miss Bailey also served as office secretary and director and teacher in the preschool. Miss Cary directed the preschool although she did not teach in it. During the years Miss Rose was here, however, the preschool had its own full time director. For the past two years that position has been filled by Mrs. Peggy Dockar Howland, whose close cooperation with the director of religious education greatly aided the recent integration of the preschool in the total program of the church.

Related to this field of work was the attempt of the church to intensify its efforts among university students by calling the Rev. Paul K. Miho to be the associate minister in June, 1946. At that time, however, Mr. Weaver resigned, and Mr. Miho was asked to serve as ad interim minister for the remainder of the year. Providential as this was for the church as a whole, it delayed Mr. Miho's beginning of his special assignment until the early months of 1947. When in the summer of that year he was invited to become the secretary of the University of Hawaii Branch of the Y. M. C. A., he accepted, and the church had to postpone this effort to make the work with students a major emphasis.

The church's contribution in the area of community relationships has become so extensive that even a summary is not possible at this point. Innumerable members, the minister, and staff workers have been so active as professional workers and volunteers that it would be difficult if not impossible to name any good enterprise in the community which has not benefitted from their services. The Y. M. C. A. and the Y. W. C. A., the University of Hawaii and the Public Schools, the Academy of Art, the Community Theatre, the Council of Churches, the Association for Childhood Education and the Bureau of Mental Health, the Institute of Pacific Relations, the Association for United Nations and Unesco, the Department of Public Welfare, the Parent-Teachers Association, Palama Settlement, Child and Family Service—these are only a few of the many organizations in which the people of Crossroads have served. Particularly worthy of note was the work of Mr. Weaver and Miss Cary in the formation of Moiliili Community Association. The church was also the home of the local Society of Friends until 1942, and the Jewish congregation of Honolulu conducted their services in our chapel for several years until they were able to secure their own building. Indeed, certain of the Friends continue their relationship with Crossroads as associate members, and the Jewish congregation will use the chapel again this year for their holy day services in September and October. These are illustrations of the sincerity with which this church expresses its understanding of religion as the fulfillment of life, not only in persons, but in the relationships of society.

Because the church began as a new organization, it was unhampered by any precedents and could express its experimental temper as fully in its administration as in its program. Deliberate efforts were made from the beginning to operate on a thoroughly democratic basis. Every member of the church was expected to be on one of its committees, and each committee was represented on the Executive Board. Eventually such committees as the following were provided: Mutual Aid, Social Action, World Fellowship, Social, Welcomers, Finance, Worship, the Preschool Advisory Board, and the Board of Trustees. The Executive Board was conceived "as a co-ordinating body and a group set apart for continuous evaluation of all of our activities."

Desirable as it was to promote unanimous participation in the operation of the church's work, the Appraisal Committee of 1945 discovered "that the actual leadership in committee work and in the general lay work of the church seems to depend on a very limited number of persons. An examination of the membership of the Executive Board and Board of Trustees and the chairmen of the various committees over a period of years reveals a constant repetition of the same names. Some way should be found to broaden the base of lay leadership in the church." The Committee expressed the further opinion that the "system of putting every member on some committee actually has a tendency to make people feel that committee assignments are not very significant." Shortly after the beginning of the present pastorate, the officers of the church concentrated their attention on this problem. A plan of organization was prepared, was studied and modified by the various standing committees, and after more than a year of painstaking review it was adopted by the congregation. The system, operation of which was begun in April, 1948, provides for six boards to be responsible for their respective areas: Deacons and Deaconesses, Education, Public Relations, Trustees, Ushers, and World Service. No person serves on more than one of these boards, so already the plan has broadened the base of lay participation in formulating the policies of the church. Since each board member, after serving a term of three years, will be ineligible to succeed himself by re-election, a third of these officers will be replaced by new leaders each year. This makes adequate provision both for the enlistment of new workers and for the continuity of leadership by retaining two-thirds of the board members in office each year. The Executive Board continues as the co-ordinating body and is composed of representatives of the several boards plus the general officers and two representatives elected from the congregation at large.

To conclude this chapter in retrospect, mention should be made of the "Crossroads Lectureship," which was proposed by Mr. Weaver in 1938. "The conception," he stated, "was of a periodic presentation of Christian truth by some man or woman chosen from the Orient or the Occident because of his or her outstanding intellectual and spiritual leadership. The thought was that such repeated impacts upon the community, particularly upon the university student body and faculty, might have cumulative value in interpreting the best thinking in the Christian world of today." The first series, held in June, 1938, in connection with the fifteenth anniversary of the church, was presented by Dr. Walter M. Horton on the theme, "Re-thinking Life and Religion." The second series was presented in 1939 by the Rev. William Pierson Merrill on the theme, "Why I Believe." Now, as a feature of the twenty-fifth anniversary observance of the church, the third series is presented. The Twenty-fifth Anniversary Committee under the chairmanship of Mr. U. Watada feels that it is particularly appropriate to have as the lecturer our first minister, the Rev. Galen Weaver, and his equally appropriate subject is "The Church at the Crossroads."

Prospectus



The Rev. Charles Hoskinson
Minister since 1946

"Now faith is assurance of things hoped for, a conviction of things not seen."

This church has reached an important milestone in its journey, and as it looks into the future it is proper to ask, toward what goals does it set its course? If faith is the assurance of things hoped for, how can that faith be intelligent unless the things hoped for become clear? Without vision to define the things not seen, the conviction to seek them may lose itself and be wasted in uncertain wandering toward an unknown goal. The Appraisal Committee of 1945 expressed the belief that a church becomes ineffective if its several functions are in conflict or its efforts are scattered too widely, and called upon the members to understand the role in which their fellowship could perform the service of greatest value and distinction. In the three years that have passed since the committee made its recommendations, the church has tried to clarify its task, and certain developments have served to indicate quite clearly the lines along which the church will move from this point forward.

The church, first of all, is ready to grow. Some may find this a little difficult, for in a small church one has the satisfaction of more intimate acquaintance with the other members, and the recognition of being a leader can be achieved or retained more easily. The minister and staff can also be expected to give a small number of members more frequent attention and to spend much more time on the details of operation. Growth may bring unpleasant disturbance to those who like a small church. However, the alternative has become more disturbing. The cost of operating the present program requires the maximum which the present membership can be expected to contribute. The broadening of services in any direction, whether of a better church school, of more intensive work with university students, or of a greater share in world service, can be undertaken only on the basis of an increase in membership. Indeed, the reduction of any item of income or the rise of any item in the cost of operation would require a larger membership to maintain our program even at its present level. Not for any love of bigness, therefore, but for the purpose of improving and extending its ministries, the church welcomes its growing attendance and the applications for membership as signs of the period of marked growth into which it is entering.

The church, secondly, is eager to improve its service to the families of its constituency. In the summer of 1948 a wedding occurred in which for the first time a child of a charter member was married, and this is symbolic of the change brought by the passing years. Crossroads no longer includes only young people, but is now also a church of families. At this writing they have among

them more than one hundred children under four years of age, but already the church school and the preschool lack the facilities to extend their services to the many who should be enrolled. The need is immediate for the erection of a new building to provide adequate space for our educational program, and the members recognized this need when, at a special business meeting in September, 1948, they enthusiastically voted to undertake a fund raising campaign for such a building. The cost of the building may involve some seventy thousand dollars (\$70,000.00), and it is obvious that substantial contributions will have to be secured from outside the parish. The distinctive character of this church's work during its first twenty-five years, the high quality of its educational program, and the importance of extending its ministry in the community justify its members in asking the aid of others to provide these needed facilities. We hope that there are many who will respond to our appeal for help on this important project.

The church, finally, must enlarge its ministry to the students and faculty of the university. By virtue of its location and tradition, Crossroads is in a position to be the university church, and the opportunity thus presented is most impressive. The study of 1945 revealed that only 23% of our members live within one mile of the church while 57% come from a distance of one to five miles. Already this indicates the city-wide appeal which is made by a church with a frankly liberal and experimental point of view. Such an approach is exactly the kind most appropriate for interpreting religion to the scientific framework of thought naturally found on a campus. A serious effort to meet this opportunity as a university church may well serve to make even greater the attraction Crossroads holds for a liberal and educated constituency throughout the city. This will meet an equal response on the part of those who are interested in Crossroads chiefly as a family church. These families appreciate the progressive approach which marks our educational activities for children and their parents, and this will be in harmony with an emphasis on work with students.

Some progress can already be reported in this area. Both students and faculty members have been attending our services in growing numbers during the past year. The Plymouth Fellowship has held numerous luncheon meetings on the campus to give the minister an opportunity to meet students for informal fellowship. The University Y. W. C. A. and the University Singers joined in a special service of worship at this church on Palm Sunday this year, and both expressed their hope that similar meetings might be arranged in the future. The minister, Rev. Charles C. Hoskinson, has become a member of the university faculty and will present a course at the School of Religion throughout the academic year of 1948-49. All these things are important as indications of the opportunity which the church faces and of the response which can be expected to greet the effort to extend its ministry to the campus.

The purpose to intensify this program, however, is based upon a recognition of the aid which the church must expect from others who should be equally concerned. Individual members of the university faculty must be frankly confronted with their responsibility beyond the classroom and the lecture hall. Important as it is for them to contribute to their students' growth in secular training, it is even more important for them to encourage the appreciation of values and the development of a sound philosophy of life. The church must call upon faculty members to strengthen its work with students by their own participation in its program. The Hawaiian Board of Missions should also be called upon to make a continuing commitment of its resources to underwrite this work. In 1946 the Board expressed its interest with the partial and tentative support of an associate minister assigned to work students, and it is reasonable to believe that it would be willing to renew that commitment on a more substantial and secure basis. Given such co-operation, the church must attempt to meet the challenge of the campus as rapidly as its total program will allow.

The founders of this church had faith that English-speaking young people of all races could live together in rich and creative fellowship, and this twenty-fifth anniversary observance is the celebration of the achievements of their faith. The foregoing paragraphs have attempted, not merely to outline some goals for the future, but to make clear the faith of those who now comprise our company. In that faith is our hope, and by the decisions based upon it we shall seek to fulfill the promise of the coming years.

Twenty-Fifth Anniversary Committee



Front row—left to right are: Mr. Ted Ing, Mr. Gordon Tanioka, Miss Nami Tokimasa, Mr. Irwin Thom, Mrs. Shirley Akahoshi, Rev. Charles Hoskinson, Mrs. Violet Pang, Dr. Andrew Lind, Mr. U. Watada. Second row: Mr. Kenneth Miyoshi, Mr. Ralph Kuwahara, Mr. Satoshi Izumo, Mr. William Geiger, Mr. Shigeo Yoshida, Mr. David Makaoui, Mr. Ellwood Bartz.

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PHOTOGRAPHY

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